

or hunters whom the fatal love of a goddess had elevated above their homely sphere into a brief and melancholy pre-eminence, Osiris uniformly appears in tradition as a great and beneficent king. In life he ruled over his people, beloved and revered for the benefits he conferred on them and on the world ; In death he reigned in their hearts and memories as lord of the dead, the awful judge at whose bar every man must one day stand to give an account of the deeds done in the body and to receive the final award. In the faith of the Egyptians the cruel death and blessed resurrection of Osiris occupied the same place as the death and resurrection of Christ hold in the faith of Christians. As Osiris died and rose again from the dead, so they hoped through him and in his dear name to wake triumphant from the sleep of death to a blissful eternity. That was their sheet-anchor in life's stormy sea ; that was the hope which supported and consoled millions of Egyptian men and women for a period of time far longer than that during which Christianity has now existed on earth. In the long history of religion no two divine figures resemble each other more closely in the fervour of personal devotion which they have kindled and in the high hopes which they have inspired than Osiris and Christ. The sad figure of Buddha indeed has been as deeply loved and revered by countless millions ; but he had no glad tidings of immortality for men, nothing but the promise of a final release from the burden of mortality.

And if Osiris and Christ have been the centres of the like enthusiastic devotion, may not the secret

of their in- Pers°Pal
fluence have been similar? If Christ lived
the life and died of the ^{devotion}
the death of a man on earth, may not Osiris
have done so to gosh-S¹s
likewise? The Immense and enduring
popularity of his suggests
worship speaks in favour of the supposition;
for all the J¹f_y h¹ave
other great religious or semi-religious systems
which have ^{been a real}
won for themselves a permanent place in the
affections of ^au the per-
mankind. have been founded by individual
reat men, who ^{manent}
by their personal life and example ^{religious}
exerted a power of or semi-
attraction such as no cold abstractions, no pale
products of ^{reh}S¹ous
the collective wisdom or folly could ever exert
on the minds the world
and hearts of humanity. Thus It was with
Buddhism, with f¹de¹b